UNITY

"HE HATH MADE OF ONE ALL NATIONS OF MEN"

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THE PLAY OF A CHILD

Did some one say that Pan is dead?
Then what was that sweet sound I heard
Which first I thought was song of bird,
But then perceived was far too sweet
For robin with it to compete?—
I know that Pan not yet is fled!

If still you think 'twas bird's refrain,
Oh, stand with me beside this tree;
Yea, stand a moment silently,
And when the strain again rings out—
There! hark! Who sways that vine about!
Is that not Pan with dryad train?

Persist you 'tis but sun and shade?
Why, oaks' and maples' rustling limbs
Ne'er tuned such sweet outlandish hymns
As these dear olden runes that seem
The echo of some Attic dream.
No pipe but Pan's such sounds e'er made!

Nay, comrade, you are surely wrong!
Rare tones like these no purling brook
Made e'en in loveliest forest nook.
Dear Pan himself is hidden there,
Enshrined within that leafy lair;
'Tis he that ripples thus in song.

You say it is a little child
With its companions playing there!—
Red clover-blossoms in its hair,
Its mother crooning lullabies!
Ah! that's the sweetest thing there is
If Pan indeed no more runs wild!

Yet what are birds and trees and brooks,
And what a child and mother fair,
But Nature sublimate and rare
Outbursting into sweetest strain,
Compelling laughter, numbing pain!—
These all are Pan, as in the books!

Boston. JAMES HARCOURT WEST.

The Anti-Smokers' Protective League of America is likely to prove more than a passing sensation if the communications that continue to come to the Editor of UNITY are to be regarded as "signs of the times." Says a Kansas City correspondent:

> I smoke, but I feel like saying it does not appear to be good manners or good taste to smoke in public places; and perhaps the same can be said of any time and place, taking into consideration what should be one's normal self-respect and desire for the best living. . . . I hope the movement may become widespread and effective.

Charles E. Slocum, M. D., of Toledo, Ohio, has put forth a timely volume about "Tobacco and Its Deleterious Effects," ten chapters considering its discovery, its place in the vegetable world, its component parts, its poisonous action and how it impairs the functions of body and mind, begets indolence, indifference to well-being, and the general degenerate and corrupting influences of the "weed." The book is sold for $1.00 by the Slocum Publishing Co., Toledo, Ohio.

A correspondent writes: "It took me sixty years to learn that I am in the universe, a part of it, infinitely small though it be, therefore interested directly in the welfare of every other part. Therefore it is wrong for me to wantonly destroy anything in nature. I desire and feel it a duty to recognize every man as a brother. The new commandment rests on this conception—the *Fatherhood* of *God,* the *Brotherhood* of *man.*"

The School of Ethics was scarcely closed in Madison, Wisconsin, under the direction of Mrs. Anna Garlin Spencer and with the financial backing of the Ethical Association of New York, before a Summer School of Religion was opened in the same place. The interests of the country church, pure milk and how to obtain it, the religious education of children and the influence of Christianity in China were among the subjects discussed. Why not run these two schools together? A Summer School of Ethics and Religion is the thing to work for next.

The *Wisconsin State Journal* has been running a department for some time entitled "Things Accomplished by Wisconsin's Legislature of 1911." Among the public health and sanitary legislations, it enumerates the abolishing of common drinking-cups in all State buildings, prohibiting the display of food products, except fruit and vegetables to be peeled before using, on sidewalks or other places exposed to flies, prohibiting health officers from giving out the names of tubercular persons, (we wonder why), providing for the collection of statistics relating to those suffering from lead, phosphorus, arsenic, mercury and other poisons used in the trade, compelling Boards of Education to clean and disinfect school buildings at least once a year, and after every attack from communicable diseases.

Several years ago Mrs. Charles Henrotin, of Chicago, started the expression which has now become common: "Woman represents the money-spending gender." This rhetorical phrase was meant to represent the fact that women, in the actual career now be-

fore them, and the only legitimate career as some would have us believe, are called upon to invest a large proportion of the money earned by the male gender. It is the woman that must do the shopping for the table and it is her judgment that ultimately obtains in the clothing and oftentimes in the building that enters into the household economy. The University of Wisconsin, in a Bulletin just announced, proposes to make academic Mrs. Henrotin's phrase and to justify it by the hard figures and rigid facts of modern life. This Bulletin claims that ten billion dollars are spent annually in the United States for food, heating and clothing, and that 90 per cent of this vast sum is spent by women who have had no training that would fit them to be wise investors on these lines. This mere statement shows conclusively the line of education necessary to fit the woman to her sphere, and suggests the other argument,—if so large a place is given to woman's judgment in the home, and if she discharges the same with reasonable satisfaction, why not go farther and trust her executive judgment and her economical sagacity in the affairs of the State?

"The Men and Religion Forward Movement" is assuming very definite shape. It aims to become a national movement with headquarters at 124 E. Twenty-eighth St., New York. Roy B. Gild is the Executive Secretary, with James G. Cannon, of New York, Chairman. A list of organizations participating, thirteen in number on the letter-head, represent the Baptist, Congregational, Methodist, Presbyterian and Episcopalian brotherhoods, with the International Sunday-school Association, the International Committee of Y. M. C. A., and the "Gideons" (commercial travelers), co-operating. The movement assumes the characteristics of a definite, business-like, well organized campaign. It announces that after the 15th of July, Mr. Hugh Weir will become the Publication Secretary of the movement. On Sunday, September 24th next, all the ministers are invited to organize rallies in their churches. All this is well, is very well, but these brothers are trying to move the religious ship forward by working the oars on one side only. This movement will reach many of the men who are out of the churches because of ethical indifference and spiritual stolidity, but it will largely miss that other important non-church-going element that stay away from churches because the churches have ceased to feed them, because they have done more thinking than the preachers have done,—or more at least than the preachers are willing to admit. These men may well return the appeal and say, "O brethren, bring your churches up to the line, reconstruct your antique creeds, recognize current inspirations, adjust the malconnections between science and religion, between the head and the heart. You are right in reminding us that a heartless life is bad, but we with hearts beg to remind you that a headless life is as bad. If you would arouse a new interest in the Christian Church of America, you must arouse the same churches to new thinking and fresh interpretations of the old verities, such as will recognize the sanctities of thought and the inspirations of science and art.

Bi-partisan Politics

The Republican party of Illinois is dangerously torn by factions. The Lorimer Republicans, while anxious to hold on to the party machine, rejoicing in the confidence of the "Old Guard," the never-scratch-the-ticket kind, must make their appeal quietly and behind the curtains, for in an evil hour they fell from their party fealty and sought and found power by compounding with the enemy and securing their majority from the Democratic camp. The Deneen contingency claims to be the respectable middle-of-the-road, never-surrender, administration Republicans, who condemn the bi-partisanship of the Lorimer crowd. The Merriam battalion represents the sincere reformers, the "open protestants" against the vicious element in partisanship. They see clearly that the issues now before the American people run across old party lines. They must understand very well that the "Insurgent" Democrat stands much nearer to them than the "Stalwart" Republican. They have done much to develop the fact that the real issues before the American people today cannot run their lines parallel with any existing political party, and still they hope to somehow make good their title to the word "Republican" and to become residuary legatees to whatever decent elements there may be left in the Republican party, after they have demolished the "machine," retired the "ward-healers" and given a quietus to the "boss." So they are apparently busy in constructing a new machine with which to fight the old machine inside of the Republican party.

Of course, the sympathy of every intelligent voter, believing that progressive politics is identical with civic righteousness, will go to the Merriam faction in the Republican party. In W. Clyde Jones, the dauntless leader of the better elements of the Republican party in the last two legislatures, a young man of high ideals, fine ability, and persuasive personality, they have a candidate for gubernatorial honors worthy the confidence of all good citizens, and deserving of election; but the Independent voter can but wonder why the bi-partisan tactics that served so well the fell forces and the evil tendencies in both parties, might not be used still more effectively in the interests of the sane and ethical tendencies in both parties.

Is it not a case of "the children of the world being wiser in their day and generation than the children of light"? Isn't it another instance of the "Devil appropriating the good tunes" which distressed Luther? The selfish and base elements in politics found they could better advance their interests by combination. The bi-partisanship that elected Senator Lorimer to the United States Senate by such questionable means has been at work in the state of Illinois for many years. There is strong reason to believe that in the City of Chicago and the County of Cook the bad "bosses" have always been ready to work together when by so doing they could better conserve their interests and protect their flanks. The "boodlers" have for many years been willing to divide the spoil,—if the City administration was Republican the County administration was conceded to the Democrats, and vice versa.

The factional condition of the Republican party of Illinois is pretty sure to bring about a defeat of the party on any lines. This makes it an opportune time for the honest partisan within the Republican ranks to use open and above-board, in the interest of integrity and virtue, the tactics that have proved so successful in the "Jack-pot" campaigns of the Lorimer crowd. Why not confess before men and the Lord that the words "Republican" and "Democrat" at the present time convey no consistent meaning, and that the only issues in American politics are issues that cannot be settled by party traditions and present partisan diversions?

The one conspicuous triumph of the Administration thus far, the Reciprocity Act, is a hopeful triumph for two reasons. First, it is the beginnning of the end of the monstrous tariff iniquity in the United States. It is the point of the wedge that will eventually cleave in twain the stick already rotten, guarded monopoly and favored legislation in the interest of the "Interests." The second hopeful triumph is found in the fact that it is a bi-partisan accomplishment, that here the old lines were ignored and Republicans and Democrats stood shoulder-to-shoulder in the interest of reform.

"Bi-partisanship," instead of being a term of reproach, ought to be a prophetic term; an invitation for honest men to stand together in the interests of what they hold in common, regardless of party traditions. Bi-partisanship on high and honest lines is a great advance on partisanship, but "pan-partisanship" is a still better term. When our legislators, City, State and Nation, are prepared to regard each question presented on its merits and vote their convictions irrespective of its "effect upon the party," then, and not till then, shall we have a Democracy and an administration that will be progressive and politics that will be clean and inspiring.

Where there is an issue worthy of a battle-line, by all means let the line be formed, the "parties" be developed, but the time is fast coming when the American people will not be willing to form lines, wear the uniform, and salute the commander whose only word is "Mark time!" Given a "cause," and the commanding word is "Forward!" then the more parties the better.

But let not the progressives in either party be fooled. David, the leader of the hosts of Israel, cannot do battle in the armor of the dead Goliath. Let him use his own sling-shot and he will find a host willing to follow him.

As it is, bi-partisanship is a reproach in Illinois politics, but bi-partisanship is to be the method by which the reproach is to be lifted.

Efficiency

The problem of waste has opened into a department of "efficiency." It is fairly demonstrated that we are wasting not only a large share of our national heritage, but a large share of human efficiency. The human unit stands in actual achievement for something like four-fifths of a labor-value unit. We are coming down to a scientific estimate in these matters. Harrington Emerton figures it in this way, that an ordinary operator with a printing press will spoil two hundred sheets of paper out of a thousand; that a poor operator and poor press will give you only six hundred good sheets; but a thoroughly efficient operator, on a first rate press, will give you nine hundred sheets. This last achievement is not only desirable, but is absolutely required if we seek for living economy and to make failure in business affairs impossible.

When you have reached the nine hundred sheets the real struggle for progress begins, nine hundred and twenty-five is touched, and then nine hundred and fifty. The lower achievements become distressingly disreputable. Apply this problem on the farm, where efficiency is most lacking in these days, and you will find, of five men hoeing corn, that only one gives you maximum results, while two lag so far behind as to lose from one-tenth to one-fifth. Instead of five days of corn-hoeing you get at night about three and a half. Here is a plain waste of nine days each week. Can we make this up in some other way? Will lower wages paid to the poorest laborers make things equal? According to the new doctrine of efficiency it will not. Evidently we must improve the average quality of labor on the farm.

Mr. Gilbreth tells us how he accomplished this with gangs of builders. He had a lot of piles to drive as quickly as possible. He began by raising the pay of all his men twenty-five cents per day, conditioned on

efficiency. He found that he could reduce the time for pulling the bucket out of the hole from four and a quarter minutes to about two and a quarter minutes. He had gained on this movement about one-half. An interesting phase of the question brought out by Mr. Gilbreth is the importance of rest in connection with work. The efficiency mark goes up not wholly in relation to stimulus, that is wages and encouragement, but always in relation to the amount of rest needed and afforded the workmen. In one kind of work it is found that a man must rest twenty-seven units of time to every one hundred units of labor.

It is a positive gain for men to sit down when not at work. Store-keepers gain by keeping stools for their clerks to occupy when not busy. The farmer who throws himself under a tree ten minutes out of an hour comes out ahead in the end. From these estimates we are likely to get a new and more scientific estimate of the Sabbath. Ancient legislation that required a seventh days' rest was scientific. Moses insisted that the Egyptian method of labor was unwise from an economic standpoint. It killed men without regard to anything but immediate achievement. Moses gave the order to rest one-seventh of the time. The new study of efficiency leads to about the same conclusion.

The efficiency plan, when you study it to the bottom, is an appeal to the brain as well as to the hands. It correlates itself with the new movement in our schools; that is, it appeals to the boy or the man to do things as well as comprehend them, and to comprehend them in order that he may do them. It says, Find out how to do this job in the best manner. Learn to enjoy it, as you certainly will if you apprehend it. The movement is going to restore to labor the honor which has been stolen from labor by that mechanical achievement which has had, for some time, growing control of all sorts of work.

It is going to make a new sort of master as well as a new sort of man; for he will no longer be teaching efficiency without growing efficient himself. He will take an interest not only in the cash result, but in the thoroughness of the work. On the one hand he is allied to science, and whatever he is doing he is viewing from a scientific standpoint; on the other hand he is becoming intimate with his workmen. The result socially will be revolutionary, for to him that man stands highest who is brainiest. Social values will be recast. We can congratulate our college boys of the future on their chance to apply whatever they learn that is worth the while to whatever they undertake that is worth the while.

In other words we believe that we are entering on a new age so far as labor and social life touch each other. When man power is estimated scientifically, it follows that the man himself will be socially estimated by his efficiency. He is taken out of the rank of mere laborer and becomes notable. This new science of work takes in, for the farmer, chemistry of the soil and of fertilizers; it will also take in a good deal of geology, and it cannot leave out entomology and ornithology. It will be impossible to work a farm efficiently without an accurate knowledge of the exact relation of birds and insects to crops. Of course more or less of this has been crowding in upon the land-tiller of late, but here is a specific demand for absolute knowledge. The shape of tools and their working capacity is a part of our new estimate. Poor plows will not be tolerated any more than inferior cutting tools. In all cases the man unit of power takes in a knowledge of what he handles.

It is not a system of mere driving for more work; it is rather an effort to eliminate waste of time, waste of motion, waste of indifference and waste of carelessness. It is an effort to inject accuracy of knowledge, ease of position, precision of purpose. It makes men, while accomplishing work. The workman is proud and happy in his scientific skill and is never overworked. We are well aware that we are discussing ideals, but the ideal is definable only in the fact that it has already become more or less real. It is suddenly revealed to us that in our fields and in our shops there has been a good deal of that industrial education for which we have been hoping and laboring in our schools.

E. P. POWELL.

THE BURDEN-BEARERS

"My yoke is easy, my burden is light."
Do I read, O Jesus, thy language aright?
"My yoke is easy,"—but do I not see
The agonized hour of Gethsemane?
"My burden is light"—ah, came not to thee
Some hint of the horror of grim Calvary?

And yet, oh infinite Master of men,
Whose vision transcends our limited ken,
A flash of the truth thy words would impart
Breaks through my prejudice, reaches my heart.

And I learn that the turmoil, the burdens of life,
Forever remain a part of the strife;
That not to evade, but to meet them the plan—
To overcome is the problem of man.

Touch, Gentle Strength, as in the days of old,
Our commonest clay and it shall be bold,
Heroic in battles the mortal must fight;—
And the yoke and burdens of life will be light.

Sauk Centre, Minn. JULIAN A. DUBOIS.

"The Pathway of Roses," by the same author, is in substance much the same as the above volume. It is a continuous round of exhortations to recognize the power of faith and thought in life and to use them in bringing life to its highest attainments. As such it, of course, has a certain value which would be strengthened for many minds were it not continually ignoring physical and social forces in its statements of the processes by which our life is attained. (The Progress Company, Chicago, $1.50 net).

THE PULPIT

Civic Idealism

II. THE CITY SENSIBLE AS A BEAUTIFUL DREAM.

By Edwin A. Rumball, Rochester, N. Y.

Most cities are usually celebrated for their senselessness today. They certainly are not beautiful dreams. Often they are the plague spots of our civilization. Here in the cheap lodging house and evil tenement humanity—beloved of God—is making its last stand. Here every year, men, women and children are offered in industrial sacrifice for money; here the home life—foundation of all—is so threatened that it has come to pass in London that the city born disappear in three generations. Yet all is not said if this is all we say. It has not yet come to pass that the gates of the city are mottoed like the gates of Dante's Hell. Democracy and its religion is born and it will capture the cities first.

"In all directions gulfs and yawning abysses,
The ground of society cracking,—the fire showing through,
The old ties giving way beneath the strain, and
The great pent heart heaving as though it would break,—
At the sound of the new word spoken,
At the sound of the word Democracy."

City life is bad, but not all bad. The now famous condemnation of Ambassador Bryce on the cities of America that they are the one conspicuous failure of our democracy is too often thoughtlessly quoted today. It always sounds like an old man weeping over the first pranks of a boy and saying, "he has touched bottom." In all of our cities there is a throb of civic life which spells doom, inevitable doom for all the failures in our democracy. Given the true perspective we are forced to admit that the evil is going and the people are awakening. Our American cities are at the dawn of a new civic era. To us the city is becoming more and more a center of homes as well as of business, and we are determined to make it beautiful and healthy as well as commercially attractive and convenient. The great cities of every age seem to have passed through the stages here suggested. Athens and Rome are first great commercial centers, then come Phidias and Pericles, and the streets are adorned with the trophies of conquest. "First business, commerce and wealth, then culture, beauty and civic activity." The democracy which put such zest into its labor for material wealth, is about to prove to the world that it cannot be satisfied with the commonplace. For all the modern civic awakening, whether it take the form of a city plan or a social survey, whether it call for pure milk or just building codes, is so much dissatisfaction with the un-ideal and commonplace, so much hunger and thirst after the things that belong to God and his ways. It is a glorious thing to share in building the city of men and women. A day of such effort is more than worth an age without a name. That the city has begun to be sensible leads me without any fear of being charged with Utopianism to ask your attention to the beautiful vision of this sensibleness. Let it be said right here that we understand by the City Sensible, the City Practical, the City Healthful, the City Happy, the City Righteous. No city is sensible, even on the basis of self-aggrandisement or protection, the basis of dollars and cents, unless it is striving to ensure these things.

The City Sensible will be first of all a center of "organized friendliness." That is Henry Demarest Lloyd's definition of sociology. When our cities have thrown off their partisan political activities which are really dying today, politics will have more organized friendliness in it. The friendliness of citizen to citizen from communal more than paternal motives will be the rule. Many of the good activities now carried on in the city by private funds will be taken up as legitimate municipal work. That immigrants need advice, help, and home teaching, is not a personal matter, it is a civic matter; whether the boys and girls of our cities are having the right chance in life is more a concern of the City Hall than the office of the Charity Organization. It is not a charity that pure milk should be dispensed at the milk stations, it is but common justice. Yea, it is justice to demand that only the pure should be sold. The municipal activities of Glasgow but indicate the beginning of this civic government of the people, by the people, for the people. I cannot forbear quoting an extreme illustration of this organized friendliness because it has relations to all of our poor and is often their first struggle. The sting of death for the poor is the undertaker's bill. The high cost of dying is one of the first things to force on the poor the meaning of the high cost of living. But the city of Zurich strives to rob death of its sting by a municipal undertaking business. There the rich and poor are all reverently buried with dignity. There is no opportunity for exploitation of the last tender services of love which forms the chief grief and extravagance of the poor today. It will be by the increase of such activities that the modern city will win for itself the love and loyalty which today are misspent on the ward politicians.

The second attribute of the City Sensible will be that it will consider the welfare of its citizens as important an object as industrial development. It has been said that the increase of socialism is the people's protest against the irrelevance of politics. For too many years politics has meant everywhere the holding of office, and partisan activity instead of service to the interests of the people, and it is but natural that if some platform arise which promises humane legislation, that it will attract many. The City Sensible will acknowledge the significant connection between the increase of playgrounds and park centers and the reduction in juvenile crime. The protection of the old time play sites of our growing cities will be so important, that it will be recognized as of more value than the erection of homes upon them. We shall see that our real wealth will be the people and their ideals, the people and the things they love, the people for whom much money should be sacrificed, but who should never be sacrificed for money.

Then the City Sensible will hold that civic virtue is its own reward. One of the principles of darkness that our citizens will try to forget will be that which taught that civic and political activity cannot be had without preferment. We have sometimes said in half excuse of our civic spoils system that the laborer is worthy of his hire. But interest in the welfare of the city is not something given for hire. Love for our homes is not given for reward, and love for the home of homes should not require it. Recently in a New England town the selectmen advertised for a

watchman to patrol the streets at night and in answer there applied a Polish immigrant who had bought a run-down farm in the township and was making it pay. He was asked how much he wanted as wages for the work and he made reply, "Oh, nothing, I love the place so!" To those who know the immigrants such a reply is not startling. They have not yet been harmed by our paltry money standards, and one of the sensible things which will come with the increase of civic idealism will be a return to the primitive virtue of doing things for nothing, or rather for love and loyalty. Then, yet further, the City Sensible will take its share in the great task which the modern social idealists have set themselves—the abolition of poverty. Here let us limit our vision to what will be legitimately thought its aim,—the abolition of poverty of spirit as one of the great causes of poverty, itself the effect of insensible civic administrations. Poverty of money most of us have known, its embarrassment and perhaps even its misery. But who cares about the lack of a dollar so long as the hope is bright and the spirit fresh. But surround people by the things which dull the mind and rob the spirit of its freshness and you create poverty. Squalid environment is one such cause. "Mean streets breed mean men," said John Burns. If you wish to find the happy ones of earth, you do not go to the East Side of New York. If you wish to listen to songs of joy and hope you do not go to the slums behind Whitechapel. These places hold the men and women who in solemn, grim earnestness are struggling not to touch bottom, but who are failing with almost every try. Visit some of the slums of our own city and ask whether after tossing on the beds in those crowded rooms these hot nights, you would feel refreshed and strong to run the race of another day. It is one of the great principles of civic idealism that environment is spiritual as well as economic value. Every man's and woman's fight for the right is so much the stronger or so much the weaker according to the kind of living conditions in which their fellow citizens permit them to exist. The landlord who grows rich or even comfortable on the rent from the kind of houses which are in our congested sections is not only robbing the tenant of health and spirit, but is also depriving the city of good citizenship. The Sensible City may find that many of these troubles lead back to the relation between Capital and Labor and that only a much greater civic and social sense in our business men will bring quiet progress, but wherever the solution is to be found, the city is about to find new obligations resting upon it to interfere on behalf of its citizenship when thus menaced by the greed and ignorance of other citizens. It is not necessary to put this on a wholly idealistic foundation, for the motive of self-protection alone might bring about much civic betterment. The story is told of a lecturer commenting on the heavy tuberculosis death rate among the negroes, saying that therein he saw the solution of the negro problem. He asked that we refrain from giving them hygienic instruction. Let them rot. But these nine millions of negroes are so woven into our common life that they cannot rot alone. So with every social disease, whether tuberculosis, tenement evils, sex sin or bad wages, their significance and power are not for those who endure them, but for all society. "It is not so much what you will do with the negro," says Booker Washington, "as what the negro will do with you and your civilization. The negro can afford to be wronged. But the white man cannot afford to wrong him." You can apply the principle on every side in the life of our modern cities. It is not a question of what you will do with the Italian and Slav and Pole, it is what will they do with you. It is we who cannot afford to pay them low wages, we who cannot afford to have them live in overcrowded rooms, we who pay the price for all our social neglect.

Let the city stand for such idealism and it is not dreaming too much to say that some day the paying of taxes will be an enthusiasm. Let us see how our money is used, see its human touch, suspect no graft and waste, learn how every penny saves homes from fire, supplies water, makes parks, builds up the lives of men, women and children, and the grudging of taxes will be over. The new politicians will build on the feelings of the people just as the old politician, but the emotions of the people will be city wide not ward limited.

This is the new idealism, love and service to the city. Let us bring our religion to bear on these things. remembering that the God of the city is as great an authority on parks and playgrounds, tenement codes and pure milk as on creeds and churches and maybe these days more interested in them.

From Our Foreign Correspondent

It is a trite saying that "All roads lead to Rome," but in Italy it is always true, and after leaving Southern Italy I found myself unable to resist the current of travel.

With some profit and much fatigue I re-visited the usual round of churches, galleries and monuments in Rome. These latter might repay a special and systematic study, beginning with the Coliseum, passing on to St. Peters, and ending with the new monument to Victor Emanuel II., which represents the aspirations of United Italy and was unveiled with great ceremony on the 4th of June. The exposition buildings, even at this late date, are unfinished. The provinces are each represented by a splendid building, but in a city full of old palaces one can hardly appreciate the new ones. The stranger does not come to Rome to see new buildings and they are only of interest to those who, for special reasons, are especially interested.

In a different part of the city are the buildings containing the art exhibit. One wanders with delight and a certain amount of understanding in the English section, but gazes with open-mouthed wonder at the impressionist canvases of many of the other countries and questions what it is all about. The American section, with its Abbeys, Sargents and Vedders, makes one feel that he is among friends. I was pleased to come upon one of Tanner's pictures (our Negro-American artist), which was hung in a prominent place and received a great deal of attention, but not more than the best art judges tell us it merits.

But not even the age, beauty, majesty and cleanliness of this wonderful city could tempt me to remain longer than two weeks, for, while Rome is Rome, cities are cities, and I have learned to dread them; and I am wondering if the final great triumph of electricity may not lie in making it possible for more human beings to take themselves away from these congested centers where they can lead their individ-

ual lives quietly and sanely in the freedom of the broad fields and fresh air.

Naturally one takes the electric car and visits all of the towns in the vicinity of Rome so far as time permits, but it is not often,—fortunately for all concerned in such a case as this,—that he can visit an ancient town so full of historical interest and at the same time find so much history in the making, as now at Viterbo, once a papal town, fifty miles from Rome, where one of the greatest trials of modern times is taking place. I must confess that my interest in the town was secondary to that of the trial, and at the earliest opportunity I took the necessary steps to gain admission. Doubtless the American papers have dealt with this trial and as I have not seen them I may be telling a twice-told tale. In southern Italy one hears the word "Camorra" applied in all manner of ways. If you protest that you have been overcharged, your cabman indignantly asks if you think him guilty of Camorra. If you say that your change contains coins which will not pass, you are assured that it was all a mistake and that this is not the Camorra. It is said that the Camorra has been one of the most powerful and best organized associations for extortion in the world, and this trial marks the climax of the struggle between it and the government,—a struggle which has lasted over a period of four years. The crime which led to the trial was the murder of a man and his wife named Cuocolo, of Naples. This man was a retired and wealthy member of the society. The civil police made a slight investigation of the case and also made a few arrests.

Among those who testified in behalf of the prisoners was a priest, who was found to be related to one of the chiefs. The case was then dropped for a time and the prisoners were released. A socialist member of parliament who, it was said, did not owe his election with the organization and suggested that the governto the Camorra, hinted that the police were in league ment should intrust the investigation to the Carbineers, a picked corps of men belonging to the regular army who are really soldiers rather than policemen, and are assigned special duties.

The government adopted the suggestion and the Carbineers went to work on the case, with the result that it was set for trial about the first of March. For obvious reasons, the case was taken away from Naples.

Practically all the chiefs of the Camorra have now been arrested and there is a possibility that the murder of a Camorrist may be avenged, but no one can foretell the result. It has now dragged through four months and there are still hundreds of witnesses to examine. I have tried to follow the newspaper accounts, but unless one is an expert in such cases it is almost impossible to do so, and I am filled with respect for the attorneys, judges and jury who can keep a clear head while wading through written evidence which fills fifty folio volumes and weighs one hundred and seventy pounds, and which includes the reports of the Carbineers and all of the proofs collected by examining judges during the past four years' investigation of the case.

An old Franciscan church has been converted into a Court House for this trial and one has a very curious sensation on entering at seeing the uses to which it is put. Where the altar formerly was, sit the judges and king's counsel, impressively robed in cap and gown. On the right of the judges in the nave is the jury,—fifty members in all, I am told, who alternate with each other in attendance. In the left nave is a huge iron cage capable of accommodating one hundred men. In this sit forty of the prisoners surrounded on all sides by soldiers who stand around them on guard like statues. These are relieved every hour. In a smaller cage sits Abbatemaggio, the one member who has turned state's evidence. He is especially guarded, and seems to bear his conspicuous isolation like a stoic, except when he sees an acquaintance in the audience, when he smiles at him pleasantly. Directly in front of the judges sit the lawyers for both sides. The priest and the present head of the Camorra sit outside of the cage and away from the other prisoners. They have been accorded this privilege because of some physical infirmity. I did not see the necessity of the cage until a witness was called to the stand. His answers did not meet the approval of one of the prisoners, who suddenly arose and denounced the testimony in no uncertain terms. Curiously enough, the excited talker was allowed to continue until he had finished, when of course the lawyers interfered and for five minutes or more lawyers, judge and prisoner were wildly gesticulating and all talking at one time. No lawyer is permitted to speak without wearing his heavy gown, but as the day was very warm many had discarded the robe and when a point arose in the testimony which they wished to meet there was a wild scurrying for the garment, giving the appearance of a tearing of clothes and adding to the general confusion of the court-room; and for a time it seemed as if the lawyers themselves might be placed in a cage with good effect. I was given a chair very near the cage and sitting next me were two agitated women who I was told were related to some of the prisoners. Their faces were drawn and tense and they listened breathlessly to the testimony, twisting and tying their handkerchiefs and aprons in the greatest agitation.

Nowhere is one more impressed with the value of a neat personal appearance than in such a place as this. We are told that each prisoner has in the past been under indictment for from two to six crimes, but to all appearance the group of forty well-dressed men in the cage compared favorably with an equal number of us taken at random in the audience. The priest looks not unlike hundreds of others whom one sees, and the leader,—a man of education who has been a teacher,—has all the appearance of a grand signor. I spent most of the day in the court-room and finally saw the prisoners hand-cuffed together and taken away at the end of the day's session. It was a dramatic scene and well worth spending one's time to see, if only for the sake of realizing to what extremes an organization can go.

The history of the Camorra shows that it was originally started for the purpose of protecting the rights of the common people against the wrongs inflicted by the rich and powerful, and it gradually added the worst elements of power to itself until we have now arrived at the culminating point in its history. The state is spending millions of *lire* in its prosecution and the Camorra seems to have an unlimited amount of money for its own defense.

Not only Naples and Italy but the whole civilized world will await the end of this trial with interest for its ramifications extend everywhere.

Viterbo, Italy, May 20, 1911. JESSIE E. SHEARS.

THE STUDY TABLE

Vacation Books

I take it that not a few of UNITY readers are campers, when they can be, but I wonder if they have ever got hold of a book that would help them from A to Z in running a single camp economically and, shall I say, without losing the poetry of Nature. I have just such a book, only it was not published this year. If you despise books that are over one year old let this one alone, but if you want something thorough and in itself charming get "Wilderness Homes," a book about the log cabin by Oliver Kemp, and published by The Outing Publishing Company. There is nothing that I long for so much as books illustrated to the text. Readers do not understand this matter as unfortunate authors do. Now this book of Mr. Kemp's does not tell one thing with the type and another with the illustrations. In that it is a unit, and it is just right. Its descriptions are simple, and its plans are for common people.

From Macmillan's I have received "The Cruise of the Snark," by Jack London. It is a thoroughly entertaining book, but to my taste it is tedious. It is nearly impossible to distinguish Mr. London's sincerity from his jocularity. Anyone who reads his second chapter will doubt whether he ever took the trip which he claims to have taken around the world, in a leaky, rotting old hulk,—unmanageable and unmanned. I am inclined to think that Mr. London is too anxious to make books and to raise money to pay for his Snarks. However, there is a deal of good stuff in the volume, if you desire mainly to be entertained.

E. P. POWELL.

Some Books on Religion

"The Unexplored Self," by George R. Montgomery, Ph. D., bears the sub-title "An Introduction to Christian Doctrine for Teachers and Students." The book is not, as the sub-title might suggest, intended to form an introduction to the study of the historic doctrines of the church; but is rather an independent statement of truth as seen by the author, who, as he says, before his graduation from the university declared it to be the intention of his life to "discover as far as possible the purpose in existence, and so far as that purpose was found, to carry out my share in it." The statement is therefore in the nature of a confession of faith. It is independent, unconventional and vital. A few of the chapter-headings will indicate the character of the work: "The Worth of Man," "The Divinity of Christ," "The Living Christ," "Self-giving," "Kinship and the Cross," "Under Authority," "Doubt a Shrinking Back," and "Faith and Apprizal." It will be found suggestive and vital. (G. P. Putman's Sons, New York, 250 pp., $1.25 net).

"Life in the Making," by Loren B. Macdonald, is one of the most stimulating and helpful statements of the best theological thought of the day that has come to the reviewer's hands. Mr. Macdonald is a pragmatist, and the book bears the sub-title, "An Approach to Religion Through the Method of Modern Pragmatism." True to his school of philosophy he holds the dynamic view of life, that man is in the making; religion, art, and all that proposes to help in making life must be tested by experience. The application of the principle to religion is thorough-going. Starting only with the known facts of individual and racial experience, the author moves irresistibly to the truth of the helpfulness of religion in life. Something of the style as well as the purpose of the book is revealed in the following words from the preface: "It has been taken for granted that, in some way or other, man's life on earth is safer, worthier, happier with religion than without it. All the more unfortunate it seems, therefore, that this desirable treasure should have been offered to man at the price of an intellectual sacrifice which he is sometimes not willing to make. Must the only entrance to a temple so beautiful and inspiring always be that of some difficult creed or doctrine? Shall man forever be expected to perform some strenuous and, to many, impossible mental feats in the form of belief and assent before he can enter in and enjoy its harmonies? He is not called upon to yield that intellectual tribute at the shrine of other great emotional and spiritual experiences. Art and music, for instance, do not demand any humiliation on the part of reason and intelligence before they can come with their blessed ministry to human needs. Why should not the religious interest, supposed to be of far more significance to life than these, offer its ministry on terms equally acceptable?" Get the book and read it. It cannot fail to interest and help the man who is seeking a clear and satisfactory statement of the religious values in life. (Sherman, French, and Co., Boston, 1911; $1.20 net).

HARRY FOSTER BURNS.

A Human Document

UNITY must have many readers who remember Pastor T. Grafton Owen, long of Arcadia, Wisconsin, a country-side poet and preacher with remarkable power for good over young people, a man of unique character who had many striking experiences and influenced for good many hundreds of people. It was a joy and blessing to know him. There are certainly scores of men and women in the Middle West who hold his memory in most tender regard. He has long been in feeble health and he is now nearly ready for the life more abundant.

A daughter, Mrs. Parsons, of Seattle, has put into a beautifully printed volume of nearly 200 pages a selection from his writings which bears the quaint title, "Drippings from the Eaves." The first half contains his autobiography, simple, original, intensely interesting: a life story most attractively told. The second half gives his writings in prose and poetry. All these pieces have touches of beauty and messages of cheer. Some things are exquisitely fine. The book is a worthy record of a worthy life. The book was not printed for public sale but for his admiring friends. I hear, however, that a few copies may be had for $1.75 by sending to his son-in-law, Hon. E. F. Hensel, Whitehall, Trempealeau county, Wisconsin. Also, a personal word of loving cheer from his old friends would brighten his closing days.

Boston, Mass. JOSEPH H. CROOKER.

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THE FIELD

"The World is my Country, to do good is my Religion."

TOWER HILL NOTES

The "long summer days" are all too short on Tower Hill, and the summer is all too fleeting. The Hill population is at its maximum, with every cottage full. One new cottage covered with a pretty gray building paper and topped with a dark red roof which contrasts pleasantly with the dark green foliage under which it nestles, is just completed and another is just begun.

The summer school is half over. Mrs. Cora Stanton Brown, of Indianapolis, occupies an hour two mornings and one evening of each week with a study in musical interpretation and appreciation. She is assisted by her daughter, Miss Brown, who charms her listeners with her violin, "the singing wood," and Miss Essex, also of Indianapolis, a vocalist with rare charm of voice and manner.

Friday morning was a study for children with piano, violin and voice, but few of the grown people were absent. The interpreter pleaded for music with meaning, feeling and relation for children no less than for adults, and she and her assistants illustrated her theme with songs, both instrumental and vocal, from Stevenson, Schumann, Reinecke and others. Music has justified itself this week "in the interpreter's house" as the art which "expresses the inexpressible," and I believe no listener will go away without a deeper sense of its true meaning, purpose and power.

Three mornings a week Miss Bertha Howe, of Chicago, occupies the class in the study of birds, flowers and ferns, "naming the birds without a gun" and the flowers without destruction. Studies are held in the pavilion and walks are taken on the Hill and in the marsh, and members are vying with each other in listing and becoming familiar with the wild things of the neighborhood.

The latter half of five mornings a week is used by the conductor of the Hill in the study of comparative religions. This year these studies center in the life of primitive man, but they are brought down to date and usually end in hot discussions of present day problems.

E. H. W.

THE CORRECTION FARMS OF CLEVELAND.

With so many states and municipalities considering the possibility of working convicts in the country, it is interesting to look about and see what has been actually accomplished in this direction. For this method is no longer a matter of conjecture. There are examples enough to show the advantage it is to the state and to the convict to give him employment outdoors.

The Cleveland farms for this purpose are at Warrensville, a few miles from the city. The buildings are not yet completed, yet more than 1,600 in all have been transferred from the city to the correction farms, and enough has been done to show what will be the final result.

The farms consist of 800 acres, partly in woods, partly in cultivated land and pasturage, and much of it in old pear and apple orchards. These have been fine orchards in former days, for the trees show that they were once large and vigorous. The marks of age are on them now, but they are gradually being replaced by young trees, and this will be continued till each of the two farms has one hundred acres of orchards. Raising the fruit, preparing it for market, and canning the surplus will constitute a great industry. Fortunately for the value of this experiment, the land, though it is good for agricultural purposes, is worn out from lack of care. That gives the superintendent a chance to show what he can do to bring it up to productivity, and for this work the untrained help that comes to him through the department of charities and correction is available. Indeed, some of those who best understand the value of this work advocate selecting the poorest land to be had and then developing it to the height of its possibilities through convict labor, much of which would not be of a much higher order than that employed with brilliant success by Ellen C. Johnson, for many years superintendent of the Massachusetts Reformatory Prison for Women. Whenever she added uncultivated land to her farm she transferred to it her portable pens and their occupants, shifting them frequently, till the whole surface had been thoroughly grubbed up by the ceaseless, unpaid labor of her industrious pigs. Short term prisoners, of reasonable strength of body, ought surely to be as useful agriculturally as these four-footed delvers in the soil. The very fact that the Cooley farms must have their productive powers increased by drainage, tiling and fertilizing is on the whole an advantage in view of the kind of labor to be employed. There seems to be no question that the fertility then will be so great that the expense of carrying on the institutions—the house of correction, the infirmary, and the tuberculosis hospital—will be greatly lessened and the food supply vastly improved over what it could be in the city. Meat and dairy products are to be raised on a large scale, all under the guidance of experts from the state agricultural experiment station.

There has been some criticism of the fact that the tuberculosis hospital is so near the house of correction. As a matter of fact they are not near each other but at least a mile apart. The tract of land is so large and the institutions so wholly separate in every way, that it is only on paper that they may be said to approach each other. Both are under the direction of the general superintendent of charities and corrections.

The house of correction at the Cooley farm is built in the form of a hollow square, with a beautiful court-yard, green and restful, in the center. For the obdurate there are individual rooms or cells, but for the well-disposed there are great airy dormitories with clean beds, suitable washing and bathing facilities, sunshine, good food, and excellent discipline and care.

Good discipline does not imply any lack of humane treatment. The superintendent of charities and correction, James F. Jackson, in his last report speaks of one important problem in the working out of this scheme, as follows:

"That problem is the conduct of the institutions in a manner to bring the greatest happiness to those who inhabit them. In fact, this is the primary object of all our work and only so far as all other considerations forward this object can they be tolerated. Sanitary surroundings and clean housing for the promotion of health, some labor consistent with the individual's strength for occupying his time and instilling habits of thrift and industry, proper arrangement of inmates to bring the greatest good to the greatest number, recreation, healthful food, and kindly, considerate treatment are all necessary to secure this end."

He commends especially the efforts of the men in charge in behalf of cripples and the insane, and the plan for rewarding conscientious labor, as well as the efforts to keep all prisoners engaged in some work.

The parole system has its share in the success of this institution. Last year 470 prisoners were paroled, of whom eighty-five per cent "made good." The night school, under a trained and licensed teacher, contributed still further toward fitting these men to lead a decent life when they left the institution.

—Isabel C. Barrows, in the Survey.

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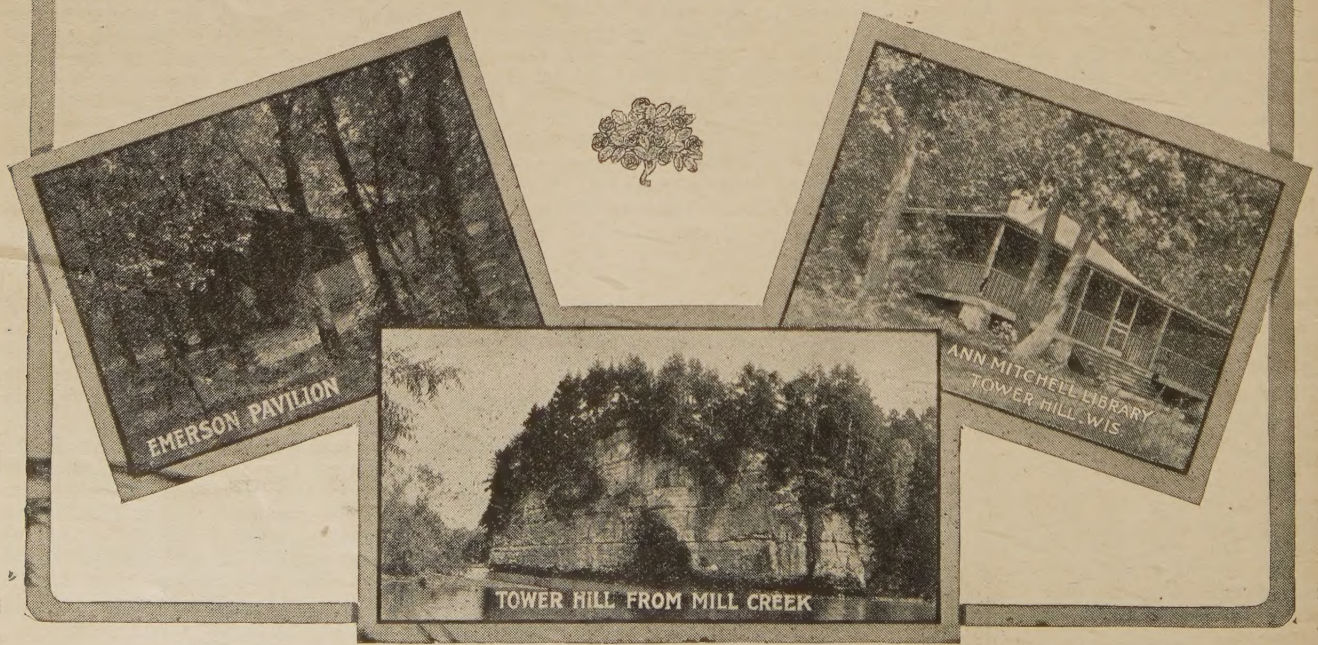

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29. The New Commandment of Jesus.
30. A Civic Code: Sources of Wealth.
31. A Civic Code: Poverty, Living Wage.
32. A Civic Code: Rights vs. Duties.

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Kindly suggested by Professor Starr of the University of Chicago, Professor Kelsey of the University of Pennsylvania, and Louis Wallis, Esq.

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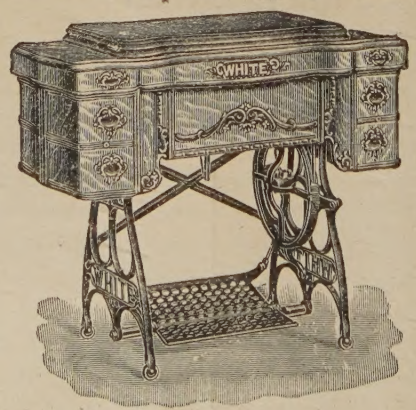

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